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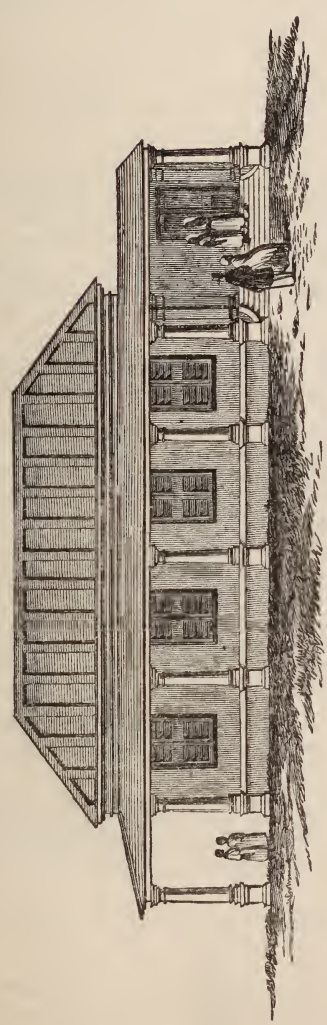
THE

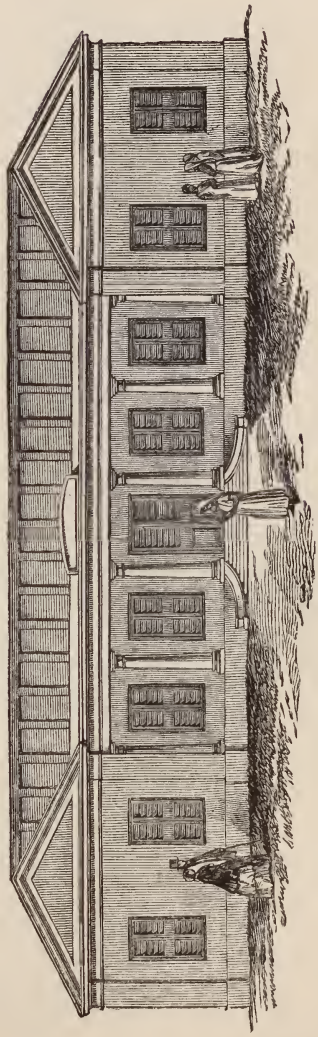
Missionary Magazine

AND

CHRONICLE.



SCHOOL ROOM.



TEACHERS' ROOMS AND DORMITORY.

NATIVE FEMALE BOARDING SCHOOL, MADRAS.

INDIA.

CHRISTIAN EDUCATION FOR NATIVE FEMALES IN MADRAS.

Of all the departments of benevolent effort on behalf of the idolatrous millions of India, none are more valuable than those intended to promote the Christian education of *Females*.

It need scarcely be stated, that under *every* form of Paganism, *woman is degraded and oppressed;* and this is seen in its most lamentable and fatal force in the women of India. Their mental and moral debasement exceeds the power of description, and they are held in absolute subjection by their husbands and fathers, who strenuously oppose every effort to improve their understanding and elevate their character.

But Christian zeal and compassion have, to some extent, surmounted these obstacles, and the Female Schools in India connected with the London Missionary Society now include upwards of *Eighteen Hundred Hindoo Girls*.

In many of these institutions the children are *lodged*, *boarded*, and *clothed*, as well as *taught*, under the vigilant and maternal care of the wives of the Missionaries. Here, too, they are *separated from the polluting associations of heathenism*, habituated to industry and order, and trained daily in useful knowledge and mental activity; while the entire system is pervaded by the spirit of piety and love.

These efforts of benevolence have, through the Divine blessing, been attended with the happiest results; many are now Christian wives, mothers, and teachers, who were nourished in these seminaries.

For a number of years past Mrs. Porter, the wife of the Rev. William Porter, of the Madras Mission, has superintended one of these Boarding Schools for Girls, and the results have been highly gratifying, for while many young people have thus been rescued from the degradation of heathenism, and brought under the salutary restraints of Christian instruction, not a few of the elder pupils have from time to time been led to embrace the Gospel, and to cast in their lot with the people of God. The present number of *Boarding pupils* under Mrs. Porter's care is 81, and, in addition to this Institution, there are in connexion with the Mission, two Day Schools for Native Girls, comprising 92 pupils, and a Day-School (at Blacktown) for East Indian Girls, containing 72 pupils, making a total of 245 under Christian instruction.

For the better accommodation of the *Boarding pupils*, additional premises, in an eligible site, were purchased some time since, and buildings adapted for the purposes of the School have been erected thereon. (*See Engraving.*)

We have the pleasure to subjoin an extract from the Report of this School for the past year.

"The three young persons mentioned in our last year's Report, as candidates for church membership, were admitted in the month of January. Their names are, Harriet Shepherd, Emma, and Susannah. Two of these were supported by the Juvenile So-

ciety in connection with Mr. Binney's Church. We have much joy in them all, and cherish the hope that they may be enabled to witness a good profession before their Christian and their heathen connexions.

"A few weeks after her admission, Emma was married to a young man, a Schoolmaster, and member of the Native Church. She has been employed, since the month of May, as a Teacher in our New Town Girls' Day School, where she has upwards of fifty Girls under instruction, and gives satisfaction by the way in which she discharges the duties of her responsible situation.

"Susannah was married in September to Solomon, a Catechist of our own Society. Up to the time of her marriage, she was employed, under Miss Drew, as a Teacher of a class of Native children, in connection with the Boarding School, and discharged her duties with kindness and diligence. She was much esteemed by us, and we trust she will exercise a truly Christian influence in the sphere she now occupies.

"Harriet Shepherd, who now supplies the place of Susannah, as a Teacher under Miss Drew, is steady and industrious, and gives promise of usefulness.

"During this month, three more of our elder pupils are to be admitted into the fellowship of the Church, namely, Caroline and Naigam, supported by friends in Leeds; and Anna, whose baptism was reported last year. *Naigam* is an orphan, and her relatives are Roman Catholics. We trust she has been taught of the Spirit to see the errors of the system in which she was educated. During a recent visit to her friends, she accompanied her cousin to the confessional. She informs us, that the only sin which appeared to rouse the anger of the priest, was her cousin's having listened to her reading a Chapter in the Bible. *Naigam* takes delight in the Word of God, and we believe that, by means of it, she has been made wise unto salvation.

"*Caroline* has been awakened to concern for her soul, and brought to decision on the Lord's side.

"*Anna* has since her baptism been steadfast. We trust her profession is that of one sincerely attached to Christ and his service, and hope she may be enabled to walk worthy of it.

"Besides the two marriages already noticed we have had another, which has given us much satisfaction. In October, Elizabeth, the daughter of Christian parents, was married to Solomon, a Catechist in connection with the Gospel Propagation Society. Solomon has received a good theological training in the seminary under the care of the Rev. A. R. Symonds, and before long will probably receive ordination for the work of the ministry.

"The case of Sarah Kendall, who is supported by a kind friend in England, affords matter for thankfulness. The period for which she had been given up to us, expired more than a year ago. Her father, a Roman Catholic, had apparently determined to remove her from the School, in order to her being married among his own people. He accordingly sent for her and her younger sister, under pretence of their seeing a sick relative, and would not allow of Sarah's returning, though she much wished to do so. He even brought a Roman Catholic young man, intending that his daughter should be married to him. Sarah firmly resisted her father's purpose, and showed so strong a determination to have nothing to do with Popery, that at length he yielded to her earnest entreaties to be allowed to return to the School.

"A narrative of the happy death of Eliza, whose marriage was reported last year, will be found in the Missionary Chronicle for September, 1852, and will be read with much interest."

BELLARY.

The Missionary brethren in this field of labour have been much encouraged by the recent accession of a considerable number of Canarese converts, who under the faithful preaching of the Word have been brought into the fold of the Good Shepherd, and of which the details are given

in the subjoined letter from the Rev. J. B. Coles, under date 7th May ult.

"I am sure that you will sympathize with us in our joy, when I inform you that on the 22nd of March it was our privilege to receive by baptism twenty-two persons from among the Canarese people; eleven being adults, and eleven children. All of these persons, except one of the children, are from Hounoor and neighbouring villages, the same part of the country from which the seven persons came who were baptized here last year by Mr. Campbell. Hounoor and the adjacent villages have been frequently visited by Mr. Stanger, and the native Evangelists; besides which, Mr. Stanger has recently remained with them for a considerable time, instructing them, and superintending the erection of a meeting-house and teacher's residence. By the blessing of God on the labours of his servants, many of the people have cast off the profession of heathenism, and sought with much apparent earnestness the privileges of Christian instruction; they became very desirous of being enrolled among the disciples of Christ, and of giving themselves up to his service. Several persons who had expressed the same desire have been for the present prevented by various hindrances from fulfilling their intention. At length, however, on Mr. Stanger's return to Bellary, the persons already referred to accompanied him. After full and frequent conferences with them, we felt that we could not 'refuse water that they should be baptized.' Tuesday evening, the 22nd of March, being the time for our customary Canarese service, it was decided that they should then be admitted to that sacred ordinance. A large concourse assembled in the Mission chapel on the occasion, comprising the members of the Mission families, a large proportion of the English and native congregations, and a considerable number of heathens and Mohammedans. After the devotional part of the service, Mr. Stanger preached from Acts ii. 37—40, after which I baptized the candidates in the name of the Father, the Son, and the Holy Ghost; receiving from each of the adults a brief declaration of his renunciation of idolatry, caste, and every sin; of his faith in Christ; and of his desire to follow and obey Him in all things. I then addressed to them a few words of exhortation and encouragement. It was an occasion of a deeply interesting nature, and one which we heartily thank God for having permitted us to witness. In some cases, heads of families, who had themselves been previously baptized, now brought their wives and children; in one case, husband, wife, and children came as a whole family to be joined to the Lord's people; one, an elderly man who is the head man of his village, came alone, his wife and all his relatives being, as yet, bitterly opposed to him; others are persons of mature years, yet unmarried, but related to some of the other converts. On the day after the baptism, they were all invited to join with us, and a number of our native Christians, as well as the children of the boarding-schools, in partaking of a simple repast; the occasion seemed to be a happy one for all who were present. The next day they set out on their return home. Some of the people are much oppressed and harassed by the enemies of the Gospel; they are as 'sheep among wolves;' they are still in the midst of a wicked world: let me beg for them an interest in your sympathy and prayers.

"Since their return, Mr. Stanger has followed them, and he is now with them. I purpose sending out a native Evangelist next week, who will relieve Mr. Stanger, and remain with them some time.

"I earnestly wish that we had a larger number of catechists, men of the right sort, warm-hearted, faithful, and laborious men. We have not half enough for the work before us; we wish to locate one at Hounoor, and there are several other places in the surrounding country where the door appears to be opening; we are anxiously longing to go and enter, or at least to send native preachers meanwhile, until we can visit them; but we are unable. And this want, that of efficient native Evangelists, is one that cannot be at a moment supplied, either by Missionaries or Directors. I feel more than ever that the raising up of a suitable agency is God's work, and we must humbly and earnestly beg him to do it."

COIMBATOOR.

We have occasionally availed ourselves of opportunities for introducing notices of the labours of those valuable pioneers in the Mission field—the native evangelists—and, in the present instance, we quote from a report rendered by two of these useful agents, "Wilton Provis" and "Samuel Walker," connected with the Society's Mission at Coimbatoor, of a visit paid by them during the month of April last, to the heathen Car Festival at Avenashy:—

"There were present," they write, "at this festival about 12,000 people, from Madras, Madura, Tanjore, Tinnevelley, Dindigul, and Salem. There appeared to us to be more present this year than at any former period; amongst them were a great number of merchants, &c. Both of us spent the whole time of the festival in going amongst the people, remonstrating with them on the sin and folly of their ways in worshipping dumb idols, and directing them to the only Saviour of sinners, the Lord Jesus Christ. We were very much pleased to see the people crowding together to hear us, and also to observe the manner in which they listened to the truths made known to them.

"*April 20th.* Some respectable persons called at our house this morning, and applied for Scriptures, having seen us in the crowd yesterday. We read the tract 'On Car Festivals' to them, and spoke to them of the sin and folly of their doings, and the punishment they were liable to for acting as they did. Several evinced great sorrow for their past conduct, and gave willing assent to the important truths made known to them in the Gospel. In the afternoon, while the car was being drawn, and great numbers of people were assembled together, we went into the crowd, read tracts 'On Idolatry,' &c., &c., and preached the Gospel to them; though their attention was much drawn away by what was then being done, yet they heard us calmly, which is not generally the case on such occasions, and applied for books. A man came to us in the evening, and said, 'No person who possessed any good sense would ever join in idolatry and car festivals. I have been acquainted with your Christian books for some time past, and have not for about three years done any of the foolish things enjoined in the Hindoo Shastras. I have come here more on business than for any other purpose.' We had a long and interesting conversation with him.

"*22nd.* Several persons called at the house where we were staying this morning, and applied for Christian books; we asked them several questions, with a desire to know whether they were truly anxious to have them: the answers given by them were very interesting and satisfactory to us: one of them said, 'We have been acquainted with Christianity for about ten years, and are well convinced in our minds that it is a true religion, and as such can never be destroyed by man: it must so be that all will embrace it, for its origin is Divine.

"In the afternoon several persons came to us with the Luke's Gospels they had received at noon, soliciting our explanation of passages they did not well understand; we explained the passages pointed out with great pleasure. We afterwards met with one of them, declaring before a large assembly the truths he had heard from us a few hours before, and all were apparently listening attentively to what he was saying to them.

"*24th.* This morning we read to some people, and directed them to the 'Lamb of God who taketh away the sins of the world,' and exhorted them to forsake their evil ways and embrace the salvation freely offered to them in the Gospel; they listened very attentively, and confessed that it was their great ignorance which led them to act as they did. Some inquired of us respecting the manner in which pardon of sin might be obtained, and appeared very much interested in all we said to them."

To the foregoing brief narrative, supplied by the native agents, Mr. Charles Addis, Assistant Missionary at the Coimbatoor Station, has

appended the following remarks, descriptive of the change that has been gradually wrought in the views and feelings of the Hindoos resorting to these heathen festivals, consequent upon the diffusion of Christian knowledge:—

"I. Though from various causes, which are easily susceptible of explanation, these festivals appear to be attended by greater numbers than in former years, yet the character of those who attend is much altered for the better. Formerly the people were 'mad upon their idols;' and it was a trial of faith and patience on the part of the Christian preacher to attend them, and sometimes even dangerous. By the various incidents mentioned in this account, it may be gathered that there is an evident change for the better in this respect.

"II. The wide and, in numerous instances, deep impressions the doctrines of Christianity have made upon the heathen generally. The thousands who attended this festival knew more or less of Christianity, and its influence on some was so great that they abstained from all acts of idolatry, and only attended as mere spectators, or from custom, to see relatives, friends, &c., or on business, for these assemblies have much the appearance of fairs, and a considerable amount of business is transacted at them.

"III. The pleasing reception the Bible and Tracts meet with now. This is the case in every direction in these parts. The cheering facts mentioned of the portions of Scripture received by the people being read and meditated upon, and further instruction sought by applying to the Native Teachers for explanation of difficult parts, and for that purpose seeking them out, and going to their houses by all castes. This would not have been the case, even a few years ago; but now, of whatever caste the Native Teacher may be, all, from the Brahmin to the lowest, are to be seen at their residences, and all listen with respectful attention to their instructions. Of course there are bigoted exceptions; but the change in this respect is very encouraging.

"The Bible in the vernacular being taught in all our schools, and portions distributed all over the district; together with tracts upon the doctrines and precepts of Christianity, has proved the means of disseminating truth in every direction; and although we have had large supplies from the Madras Auxiliary Bible Society, and from several Tract Societies, yet we can scarcely keep pace with the constant demand made at the Mission House, and at the seven outstations. How great the difference to what it was at the commencement of this Mission, when books given one day, were, through fear, brought back the next!

"There are many now to be met with all over this province, who read the sacred Scriptures, and refrain from idolatry. These are the people the Romanists seek, and thus enter into our labours, for their knowledge is not sufficient to prevent the priests from inculcating their dogmas, or to enable the people to discriminate between Protestants and Papists; and they even allow them to retain the portions of the Bible they have obtained from us for a time.

"The Romanists, as you are aware from our other communications, now muster a strong body of their priesthood here, viz., a bishop and twelve missionary clergy, scattered all over the district, their head station being here (at the town of Coimbatoor), where their bishop resides, and they are now building a cathedral of large size in our immediate vicinity."

PAREYCHALEY, SOUTH TRAVANCORE.

The following report of another valuable Native Agent, "Ebenezer Young," has reference to his labours in connexion with this Mission during the early part of the present year. The Rev. John Abbs, the Missionary of the Station, mentions that the estimable individual who

furnishes the report (aged 42) has been faithfully engaged in the service of God for more than twenty years, and is now Visiting Superintendent of thirteen congregations, to each of which are attached a Catechist and School Teacher. The wife of "E. Young" is also a pious person.

"By the blessing of Almighty God," writes the evangelist, "I have visited all the congregations of this district, examined the schools, preached the Gospel, and prayed with many people in their dwelling-houses. Some people have heard the Word of God with great emotion, and have prayed that it may prove a blessing to their souls. One Sabbath-day, at Paulocodoo, after the catechist had read and prayed, most of the congregation retired, but three men remained, to inquire more fully into the subject upon which they had been addressed. After I had read the Scriptures to them, and explained, they went home joyfully. One of them, named Pooroothecoodear, who had lately lost his wife, assured me that he had gained much consolation. He is very anxious to live according to the Gospel, and has offered himself as a candidate for Church fellowship. An old man at Anunthanungulum, who came to our religion in great ignorance, and for many months continued careless, now feels the power of the Gospel, and listens with pleasure. A man of high caste also, whose relations are engaged in the Sirkar Offices, having been to Nagercoil, conversed with Deyrodase, the converted Brahmin, and has now returned with a determination to unite with the Christians. Santhamoodear, of Cotanum, not only preaches diligently in the chapel, but is also constantly visiting the heathen to teach them the way of salvation. If many men were raised up to assist us as he does, the benefit would be great to the souls of the people. A man at Minjary was formerly very quarrelsome, worldly-minded, and careless about salvation; now he attends the chapel regularly, and with humility desires to hear the Word of God. A poor widow, of Vaineodoo, often speaks to me upon Divine subjects, and shows her faith by her benevolence and kindness. She never misses the days appointed for special services, but walks five miles to Paulocodoo, to unite with us in prayer for the blessing of the Holy Spirit on our congregations. At the house of Daniel Spencer Wood, I have spoken frequently upon the great love of Christ, to his neighbours, who receive my exhortation with good will thankfully. A man named Nyamacunno, also, is very desirous to obtain instruction, and feels the necessity of salvation. The people of Sombey, who were very ignorant and dull of understanding, have made progress in knowledge and good feeling under the teaching of Catherine Agnes Kidd and her husband. They often stop me when reading or speaking, and ask me questions upon the things which I teach. They are very orderly in their conduct, and anxious to know more of the Scriptures. I have spoken to the Papists at Villarpooty, and the people who formerly professed our religion, but apostatized. Some of them are impressed with a sense of their folly, and promise to return. Thus I visit all the congregations, proclaiming the Gospel of the grace of God. In company with the readers, I go among the heathen and Papists, instructing them, and endeavouring to bring them into the good way. I am trying, also, to induce the people to contribute to the fund for repairing and erecting chapels. When I examined the school at Poothecuddy, many heathen and Romanists came, and silently listened to the lessons and my exhortation. 'Is not this good?' 'Is not this the true wisdom?' they exclaimed, after we had finished our duty. 'Why then,' said I, 'do you not forsake your vanities, and embrace the true religion?' 'That we will do after a short time,' they said, and departed. The heathen and Papists of this part confess the absurdity of their own systems. If the Lord sends forth his Holy Spirit, many of them will quickly abandon their errors."

Extract of an address delivered by Ebenezer Young at a Meeting of the Pareychaley Book and Tract Society, held at Conjerocodoo, on May 20th, 1853.

"There are some of you, my friends, who do not consider that our day-schools are auxiliary to the preaching of the Gospel. You think the teachers instruct the children in reading, writing, arithmetic, geography, and such sciences only. This is a mistake: theology, true theology, the theology of the New Testament, is also taught in these schools, and is leading your children and the children of the heathen to know the true God, and Jesus Christ, whom he has sent. I have lately seen two instances of usefulness arising from schools in my district. At Cotanum a heathen boy was learning, whose father frequently attended the examinations, to mark the progress of his son. Often did I speak to this man upon religion, but in vain; the reader also spoke to him, and urged him to think upon salvation, but in vain. He said he would come to prayer, but never came, except at the examinations. At length the boy, without our knowledge, spoke to his father in his own house, told him of the blessings of Christianity, and entreated him to leave idolatry. Through the persuasion of the boy, he had his name written in our books, and is now a regular and diligent hearer—a disciple learning the Word of God.

"Another boy of heathen family came to Poincoolan school, and from instructions received determined not to eat of the things offered by his parents to idols in their customary feasts. The conduct of this boy has brought his parents to consider of their evil ways, and there is hope also that they will be (external) Christians."

CHINA.

CHARACTER AND PROGRESS OF THE REVOLT AGAINST THE TARTAR DYNASTY.

On account of the difficulty in obtaining authentic intelligence regarding the remarkable events now transpiring in the interior of this great empire, and of which the ultimate issue is anticipated with the liveliest interest throughout the civilized world, we have hitherto abstained from publishing any statements on the subject. But as our Missionaries at Shanghae have recently communicated some important information, derived from reliable sources, respecting the revolutionary movement, we feel much pleasure in presenting it to our readers.

While it will be seen that the facts stated in the subjoined correspondence essentially confirm all previous reports, as to the religious tone and character assumed by the insurgents, our Missionaries are extremely desirous that the English public should not be induced, by the avowed adoption of the Christian faith by the insurgents, to draw inferences which subsequent events may fail to justify, more especially since the better element that characterizes the movement is evidently mixed up with much that is heterogeneous and immoral.

Still the facts, so far as they have transpired, are so entirely *unique* in character, and so deeply interesting in their probable bearing upon the future destinies of China, that we cannot but gratefully recognize in them the hand of Him "who is wonderful in counsel and excellent in working."

Under date Shanghae, 6th May ultimo, our Missionary brethren write:—

"Our last semi-annual report was despatched but a week since. In it you were informed by Dr Medhurst of the attempt made by H. E. Sir George Bonham, to make an ascent up the Yangtszekiang, as far as Nanking, in hope that he might learn something definite of the insurgents, who are at present in possession of that southern capital.

"After a sail of three days, H. M. steamer *Hermes* anchored off Nanking, on Tuesday, April 26th, and returned to this port yesterday, May 5th. During the five days that the steamer lay at Nanking, Sir George had communications with the new masters of the capital, and, by means of agents sent ashore, was able to discover not a few interesting particulars respecting them. I take this opportunity of collecting these for your information.

"It appears that, as the *Hermes* was passing the citadel of Chinkiang, about thirty miles below Nanking, (also in the hands of the rebels,) she was fired into by them. On reaching Nanking, Mr. Meadows, one of the interpreters, went ashore, and after a little difficulty, secured an interview with the (Tung Wang) 'Eastern King,'—one of the five high princes only subordinate to the new emperor.

"During this conversation assurances were given that no hostile feelings were borne against foreigners,—that they had no wish to interrupt commercial intercourse, whether foreigners aided them in the struggle for empire or not, provided they held this neutrality unbroken,—and that they never purposed to move down upon Shanghae. Permit was given to several of the steamer's officers to visit the imperial city and its suburbs. Their friendly visit was returned by some of the new chiefs, who were entertained on board, though not in an official style, yet with all tokens of amity. When the *Hermes* dropped down, and again came abreast of Chinkiang, they opened fire on her a second time from the shore. The fire was returned on this occasion. Upon which a messenger was immediately despatched by the commander of the garrison with an apology, explaining that the shot was fired by mistake, and through the ignorance of the man in charge of the gun.

"The above particulars may suffice to show the amicable intentions of the (so-called) rebels towards visitors from the outside countries.

"It is difficult to ascertain their exact numbers. Though their force may be smaller than that of the imperialists, their valour is without doubt indomitable, as indeed one of the rules (in one of their books) is 'when you go out to fight, and join the ranks, there must be no retreating.' The imperialists may ultimately overwhelm the insurgents by multitude; but, at present, the skill and courage of the latter form a striking contrast to the want of discipline and the cowardice of the former.

"Probably, by our next mail, Dr. Medhurst will be able to give you a fuller account of this singular people, as he is engaged in examining a few authentic publications derived from themselves.

"Meantime I would make specific mention of a few of their religious tenets, undoubted evidence of which has been procured by some of the late expedition, who, on several occasions, held personal intercourse with them in their city, and received specimens of the tracts and publications printed by them under the seal of their ruler.

"It is very probable that some of their leading men may have been under Missionary instruction at Canton or Hong-Kong. One of them made special mention of the labours and teaching of Dr. Holson. Throughout their religious pamphlets the prominent principles of Christianity are acknowledged as vital points in their national creed, viz., that there is one living and true God,—that Jesus is the Saviour of the world,—that there is the Holy Spirit; and that these three are the one great and only wise God.

"They have issued the Ten Commandments in a brief form, each (though abbreviated) containing the essence of what was announced on Mount Sinai, and having a short comment appended to it. Under the 2nd commandment, they show how idolatry in every shape is denounced by Heaven. Under the 4th they enforce the duty of daily acknowledging the mercies of God, and particularly the worship of God one day in seven. Their 'day of rest' falls exactly on our Sunday, though their months do not agree with the months of the Chinese or the European calendar.

Under the 7th, they declaim against obscene songs; and, what is remarkable, they speak of *opium-smoking* as a violation of *this* commandment. They assured their visitors that, though they were eager to permit and encourage foreign trade, they must carry out their law to prohibit opium-smoking and opium-selling. Tobacco* also seems to be forbidden. Some of the strangers happened to put cigars into their mouths, but found the objection to their smoking within the city walls to be so strong, that they were obliged to throw them away.

"They have also drawn up concise forms of morning and evening prayer, graces at meals, as well as services on the occasion of births, marriages, and funerals. It appears they do not encourage the worship of the dead.

"One of their books we have seen is their (*Sántuze King*) '*Three-Character Classic.*' This was at first thought to be a copy of what had been prepared by the Missionaries at Malacca, or published at Canton. On examination, however, it is found to be different from that in phraseology and matter; although having a religious tone throughout, and alike adapted for the young. It speaks of the supremacy of the God of Heaven, the sin of idolatry, the calamities brought in by vice, the benefits of pure morality, and the mission of God's Son Jesus to save men. It gives an ample illustration of the anger of God against the rebellious, taken from his judgments on Egypt; and the departure of mankind from rectitude is shown in the decline of pure religion among the Chinese, since the earliest days when they worshipped the true God and Ruler of all.

"The most remarkable production they have printed and circulated among them is a portion of the *Book of Genesis.* What has come to us contains only the first twenty-eight chapters of that book. On comparing it, it is almost an exact reprint (with a few verbal alterations) of an edition, published some years since by Gutzlaff's 'Chinese Christian Union,' in Hong Kong. Two or three copies of 'the Delegates' version of the New Testament' were presented to them by one of the party, which they received with the greatest eagerness.

"Yet, it must not be concealed that, with all the elements of good they seem to have extant among their institutions, there are certain exceedingly obnoxious and pernicious features.

"The emperor gives out (in the 'Three-Character Classic' above named) that he himself is a son of God, and a brother of Jesus; that he himself was originally sent down to earth to gain instructions on sublunary matters, but was again taken up to heaven to receive the seals of office and the sword of power and authority, which he now wields over his subjects. He professes to receive continuous revelations from God. They have published a sort of connected account of the several disclosures made to them by 'the heavenly Father, and the heavenly brother Jesus Christ:' none of which, however, contain anything new or unknown before. They are expecting, too, to receive further instructions from the court of Heaven about their future movements.

"In all their festivals, as at the birth of children, the marriage and death of friends, offerings of animals, wines, and fruits, are made to God.

"Their plan of warfare appears decidedly to aim at a thorough extermination of the Tartar race, of whom already, according to their own confessions, they have slain thousands.

"Their princes indulge in polygamy. Indeed, the people make no concealment of the fact that the emperor has his thirty-six wives. From strict inquiries, made on the spot by Sir George Bonham, it appears that the emperor had not, previous to his usurpation, made any profession* of Christianity."

* Tobacco was introduced among the Chinese by the Tartars, and hence probably its proscription.—*Note by Dr. Legge.*

* This point is liable to question.—*Note by Dr. Legge.*

Among the latest accounts from China regarding the progress of the insurgents, is the announcement of the capture of Amoy; and the following particulars of the event will, we trust, serve to relieve the anxiety

of friends in England, as to the safety of the missionaries and their families residing in that city.

The Rev. Wm. Young, under date Amoy, 7th June ult., writes:—

"You will ere this, doubtless, have heard that Amoy has been taken by the insurgents. They came in a body of about 3000 men, on the 18th May; and, after pulling down or setting fire to all the Mandarin establishments in the suburbs, they proceeded to attack the city, which they took with comparative ease, after six or eight hours' fighting. As the insurgents wage war with the Tartar Mandarins and their adherents alone, no molestation has been offered to the people, who are exhorted by the chiefs of the insurrection to attend as usual to their different occupations; and strong assurances have been given them that no soldier under the command of the chiefs shall be allowed to injure the inhabitants or plunder their property. The Mandarins have all fled. An attempt was made by the Imperialists, on the 29th May, to retake the city, but without any success. The Imperial force, which was a very small one indeed, on landing, was routed in the space of about two hours; several of the troops fell, and numbers were drowned in attempting to escape to the men-of-war junks.

"Thus far all the missionaries connected with the different religious societies in England and America have been left unmolested. Amidst the confusion and excitement prevailing, God has mercifully kept us in peace. To Him be all praise and glory. Affairs, however, are by no means settled. We would request our Christian friends in England to pray for us, that the Lord may preserve us, and cause the wrath of man to praise Him, and out of present confusion to bring order and peace."

BAPTISMS AT AMOY.

While the heart of this great empire is in the very throes of a political convulsion, which may, in the providence of God, be destined to overturn existing institutions, and to pave the way for the future and triumphant progress of the Gospel, it is a subject of pleasing reflection, that among the busy and intelligent population of the Chinese out-ports, the precious seed of the kingdom has already been widely scattered. The infant churches also that have been planted in these favoured spots, and the reported instances from time to time of new and hopeful conversions, may be regarded as the first droppings of the shower "until the Spirit be poured from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

We are now privileged to announce that the Fuh-kien church at this station has been strengthened by the accession of five new converts, concerning whom the Rev. A. Stronach furnishes some interesting details in the subjoined letter, dated 8th April ultimo:—

"With feelings of deep and fervent gratitude we would now tell you of the Divine blessing, which has again been graciously vouchsafed on our labours here. On last Lord's-day morning, the 3rd day of April, five more Chinese converts were admitted by baptism into the visible fellowship of the church of Christ. The names of these newly admitted Chinese members are—Lim Tiong-ho, Ong Siong, Ong Lim, Lim Pun, and Lu Giok-seng. The first of these converts, Lim Tiong-ho, who is a tea merchant, being about to depart in order to procure the season's supply of teas at the Bohea hills, was very desirous that he might be baptized before leaving Amoy for a season; so, at our church meeting on Friday evening, last week, he and other candidates for admission into the church were, after fervent and united prayer for the Divine direction, carefully examined by us as to their having become proper subjects for baptism. Eight of our

applicants were then, one by one, examined in the presence of the whole church. It was decided that three of those cases should be delayed for some time longer; but the five men, whose names are given above, were unanimously and most cordially approved.

DESCRIPTIVE NOTICES OF THE CONVERTS.

"Lim Tiong-ho, the tea merchant, was formerly addicted to some extent to the smoking of opium. Hearing that Dr. Young prepared and sold pills, which had proved effectual in curing many Chinese of that bad habit, he went to purchase some for himself at Dr. Young's house; and he was enabled soon to break off that vice completely. It was at our chapel in the lower flat of Dr. Young's house, that Lim Tiong-ho first heard from us the glorious Gospel of 'the grace of God.' Ever since then he has been attending on our ministry with still increasing earnestness and interest. He has been making very rapid progress in the knowledge of Divine truth. It is now evident to all that he has been 'taught of God,' and has experienced on his own heart the power of the Gospel. When examined at the church meeting, he avowed his firm belief in all the doctrines of grace, and he also expressed his determination, in the strength of the Lord, to live henceforth in obedience to his holy word, and to endeavour to make known his saving name to all under his influence.

"Ong Siong, the second person, whose case came before us at that church meeting, is an intelligent reader of the sacred Scriptures. He is our member, Ong-kak-go's first cousin, and is engaged as clerk in a large paper warehouse. He has long been a regular attendant on the preaching of the Gospel, and is now most warmly desirous to live as an avowed follower of Christ. His views of Divine truth are clear and scriptural; and we trust that he also has experienced its saving power.

"Ong Lim is Ong-kak-go's elder son. He is a very interesting young man, and has been well instructed in the Scriptures. He now fervently avows his faith in the Lord Jesus Christ as his Redeemer; and says his fervent wish is to live only for his glory.

"Lim Pun has been between one and two years diligently and earnestly attending to the preaching of the Gospel at our chapel. He gains his livelihood by paper cutting at Amoy, but his friends reside at some distance up the country. Some time ago his family circle were suffering much from a disease which then prevailed around them. Lim Pun prayed fervently to God, in the name of Christ, that he would remove the heavy visitation; and his prayer having been graciously answered, he felt still more confirmed in his faith in the Gospel. The views he expressed regarding Christian truth and Christian duty were very satisfactory, and it was truly pleasing to see the earnestness with which he spoke of his desire to be enrolled among the professed followers of the Lamb.

"Lu Giok-seng has been residing at Singapore from his early childhood, until a few months ago, when he came on to Amoy. He was educated at the Singapore Institution Free School, and has been long an intimate friend of To Liup, one of the most promising members of the Bible-class which he taught there,—a lad who was afterwards baptized by the chaplain of the English Church at Singapore. Lu Giok-seng also used to attend regularly on Mr. Keasberry's Malay preaching, at Singapore. Since he came to Amoy, he has been constantly attending at all our religious services, and he is now regarded by all the Christian friends who know him as a sincere and consistent Christian.

"One of the three cases which it was decided at the church-meeting to defer for some time, was that of Tin^{n} O-lien, the only brother of our deceased member Tin^{n} O-an. He is a very interesting person, and all regard him as being now a fervent believer in the Saviour. But his case is deferred on account of his being still connected with the gilt paper trade, for that which he deals in is used only in idolatrous worship. But he trusts that he shall very soon be able to free himself entirely from all connexion with that business, and to live consistently with his profession of Christianity.

"Other two of our hopeful applicants are now in the country, and could not be present at our last church-meeting. One of these was introduced to us by Tan-tai as a young man concerning whom he cherished the pleasing confidence that he believed in and loved the Divine Redeemer. This man's name is Lim Kimtung. His father is a rice-merchant,

and he used to keep one of his father's shops in town. But as he came regularly to our chapel, and would persist in keeping the Lord's-day holy; and as he often expressed his wish to be an avowed Christian; his father, who hates Christianity, sent him to work in the country, in order to have him far away from us. Still we hear his faith is firm; and we hope he may soon be able to come back, and to join his brethren in the Church of Christ.

THE BAPTISMAL RITE ADMINISTERED.

"On Lord's-day morning, April 3rd, the five recently-accepted Chinese applicants were publicly baptized at our old chapel. Mr. Young then preached on 1 Peter ii. 10. 'Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy:' unfolding the melancholy state of all those who obtain mercy, and become the people of God. Mr. Young also enforced the sacred duties which are binding on all 'who name the name of Christ.' The five Chinese who were to be baptized then stood up at the side of the pulpit, and one by one answered readily, and with truthful earnestness, the several questions which were proposed.

"After receiving satisfactory public professions of their faith in Christ, Mr. A. Stronach baptized these five Chinese converts in the name of the Father, and of the Son, and of the Holy Ghost; then he, along with the assembled church and congregation, commended them in prayer to Him in whom they profess to have believed.

"At the celebration of the Lord's Supper on the afternoon of that day, the newly-admitted members solemnly, and with high and sacred joy, united with the church in 'showing forth the Lord's death.'

"While you sympathize in our joy over those whose repentance has, we humbly trust, caused 'joy in heaven;' we would earnestly entreat our brethren's prayers, that the blessings already realised may prove as the drops which sometimes fall before the descent of an abundant shower — for the glory of our Divine Redeemer's name."

FEMALE EDUCATION AT AMOY.

In connexion with the encouraging statements which form the subject of the preceding article, we have now the pleasure to add the subjoined Report of the Chinese Girls' School at Amoy, under the effective superintendence of Mr. and Mrs. Young. In a communication dated 2nd May ult., these friends observe:—

"Under a deep sense of our obligations to the Father of mercies, by whose gracious assistance we have been carried through the labours of another year, we present you this the Fourth Report of our Chinese Female Boarding School.

"About the beginning of Spring, and the end of Autumn, the two unhealthy periods at Amoy, sickness, as in former years, prevented for a few weeks the attendance of several of the pupils. Doctor Young, as on previous occasions, kindly gave his gratuitous attendance on the sick ones, who all ultimately recovered, though some of the cases were rather serious ones.

"The progress of the children generally, in their different branches of study, has been of a marked and encouraging character. The difficulties we have now to encounter in the work of tuition, do not arise from dulness of intellect, or disinclination to learn on the part of the pupils: neither the one nor the other thwarts our efforts; but we are hindered in our onward progress by the want of books adapted to juvenile capacities, of which we now require a plentiful supply, and a wholesome variety. Watts's First Catechism for the Young, which we mentioned in the preceding Report had been translated into Chinese, and printed, has been a favourite book with the children, as well as the Colloquial Hymns. Both these books have been learned by almost every girl, from the eldest to the youngest. The Catechism has become so familiar to them, that you cannot ask them a single question, from, 'Can you tell me, child, who made you?' to 'Who was Agrippa?' without eliciting a ready and correct reply.

To satisfy ourselves that it is not simply an effort of memory, but that they really understand what they repeat, we adopt the mode of turning the answers of the Catechism into the question form, when they are required to frame the questions into answers. This exercise is conducted in the majority of instances verbally, and most of the children acquit themselves in it with credit.

"There are two prayers at the end of their Catechism, a morning and an evening one, which they have learned by heart; these, of their own accord, they repeat before going to bed, and when they rise at daylight. At such times we frequently hear their voices in our room directly above them, like the distant hum of a swarm of bees. We hope the sentiments the prayers contain may one day become the sincere utterances of emotion, and feelings proceeding from hearts touched by God's Holy Spirit.

"Another fact of a pleasing nature has come under our notice. Some of our elder girls now teach their female relatives to read the Catechism and the Colloquial Hymns. Two of the women servants in our house, both above 40 years of age, have been thus instructed, and there are others unconnected with us who have derived the like benefit from one or other of the pupils in our school. The amount of good that may be done in this unobtrusive manner it is difficult to estimate. The fact, while it affords encouragement to perseverance in efforts to instruct the rising female population, shows at the same time the advantage of putting books into the hands of the pupils that are suited to their capacities, and in a style they can readily comprehend. Besides the lessons the girls receive in the Chinese written character, they are, as you are aware, in the habit of learning lessons in the colloquial idiom, in the Roman character. In this department, too, they have made good progress. We hope it will be in our power, ere long, to furnish them with little books printed with the Roman letter, containing interesting Bible stories, and moral tales, of the size of the little halfpenny books you have in England. We have no doubt that such little books will give them an additional impetus in their studies.

"In administering discipline, we have on most occasions, when rebuke has been called for, employed moral means to reclaim the offender. In one of the petty quarrels which occurred some months ago, the delinquent was asked what it was that induced her to act in the naughty manner that she did; she answered, 'The devil tempted me.' She was further asked what the good books she had learned in the school taught her in regard to her conduct towards others; she very pertinently quoted a part of a hymn, the sentiments of which are expressed almost verbatim in those lines of Dr. Watts:—

> 'Be you to others kind and true,
> As you 'd have others be to you;
> And neither do nor say to men
> Whate'er you would not take again.'

She was then asked whether her conduct accorded with the sentiments of that verse; somewhat abashed, she replied, 'No.' She was then dismissed with a few suitable words of caution. We think we can say, that we observe an improvement in the conduct of the pupils generally, compared with what it used to be; but still there is a great deal that we desire to see out-rooted. Lying, stealing, and improper language are vices to which all Chinese children are greatly addicted. Who can wonder at this when their fathers and mothers set them the evil examples? We often inculcate upon the scholars the necessity of praying to God to renew their naturally wicked hearts, and enable them to overcome these and all other evil habits. We are not without hope that the Christian influences made to bear upon them are producing already some good effect.

"We have been endeavouring to bring as many of the mothers of the children under religious instruction as we can. It was thought that if they were invited to attend a religious service at the house in which their daughters are taught, they would be induced to come out in greater numbers. It was accordingly resolved to establish such a service, and to hold it every Saturday forenoon. They were all invited to attend it. The result has been so far satisfactory. Among the females who attend, some three or four are members of a native church under the pastoral charge of the American missionaries, who, when they are called upon to pray, do so

with great readiness. They often tell the other women who have not yet renounced heathenism how futile and sinful it is to worship idols. The number of pupils now in the school is 20; of these 19 are boarders, and one is a day-scholar. There is not that anxiety exhibited on the part of the parents to remove the children as soon as they attained the age of 14, that we used to observe in the first few years of the school. Two of the girls have exceeded that age by one year, and we fully expected their withdrawment from school at the last vacation; but to our surprise the parents have come to the conclusion to let them remain another year. What the motive is that prompts them to extend the term we cannot definitely say, but the decision will unquestionably be a benefit to their daughters. The great desire evinced by some of the Chinese mothers to have their girls taken into our school is sometimes rather amusingly exhibited. One day, as we were taking our ordinary walk in the afternoon, a little boy between five and six years of age called out to us. We looked up a narrow lane, and saw him not far from the gate of a Chinese house. In a respectful manner, and a distinct tone of voice, he said, 'Teacher lady, would you like to take a little girl into your school; she is my sister, and my mother is willing to give her up to you?' The mother, too timid or too bashful to come herself and make the request, had sent the young deputy, in whose courage and ability to negotiate the important business she seemed coolly to confide. We were sorry to have to tell the little boy that we had not room in our house for any more. Incidents of this nature occur very often, and they serve to show that no prejudice whatever exists here against the education of the female sex, and that girls' schools could be multiplied indefinitely.

"The annual examination of the school was held on the 1st of February. Several of the relatives of the children, as usual, attended. There would probably have been many more, had not the day selected been that on which the gods are said to ascend to heaven, in order to present themselves before the supreme ruler, to give an account of their administration on earth, and supplicate blessings for the people under their respective charge. On this occasion, all the Chinese families are busy preparing the requisite offerings, and furnishing their tutelary deities with sedans, horses, carriages, attendants, &c., for use on their heavenward journey. The provision is made by burning small square pieces of yellow paper on which are stamped rude representations of these things. This circumstance kept a number of the children's mothers from coming to the yearly examination.

"Besides those of the parents who attended, most of the Missionary ladies and gentlemen resident at Amoy favoured us with their presence. The result of the examination was very creditable to the pupils, and excited more than ordinary interest. One Chinese especially expressed great astonishment at the ability the very little ones displayed, who, though they can barely pronounce Chinese characters, got through with their lessons with scarcely less credit than the elder girls."

AUSTRALIA.

In our number for August, 1852, mention was made of the extraordinary interest awakened among the Christian friends in the Australian Colonies, on occasion of the arrival of the *John Williams* on her outward voyage from England, of the cordial welcome accorded to the Missionaries, and of the liberality with which their appeals were responded to.

We have now the grateful satisfaction to state that the stimulus given to the cause of Missions on that occasion, instead of diminishing, has, under the Divine blessing, been greatly augmented and strengthened by recent occurrences. The Rev. A. W. Murray, on returning from the voyage to the New Hebrides and New Caledonia, of which ample particu-

lars were furnished in our numbers for July and August ult., proceeded in the *John Williams*, in company with the Rev. William Gill,* of the Rarotonga Mission, to Sydney, where they arrived on the 5th January ult. The important results of this visit are presented in the following communication from the Rev. Joseph Beazley and James Comrie, Esq., the esteemed Secretaries of the New South Wales Auxiliary to the London Missionary Society, under date 1st March ult.:—

"You will learn from other sources ere this reaches you, that the *John Williams* has been lying in our harbour several weeks, that she has been vigorously prosecuting her work among the South Sea Islands during the past year, and that she has brought to our shores and to our homes two of your tried and valued agents, viz., the Rev. A. Murray and the Rev. W. Gill. Since the arrival of the vessel we have held a series of meetings in behalf of your Society—meetings we may truly say unexampled among us, both for interest and productiveness. The above-named brethren, in conjunction with the Rev. W. Harbutt, have advocated the cause of Missions in Sydney, Maitland, and Parramatta, with great zeal, impressiveness, and effect. The meetings have been marked by intense and hallowed feeling, and by a sympathy with the sublime object of your Society, not perhaps often exceeded in our beloved fatherland. The contributions, as might have been expected, were most liberal.

"You will be glad to hear that the occasion of the *John Williams*' visit has been taken for forming, or rather reviving, a '*New South Wales Auxiliary to the London Missionary Society.*' There was such a society in former years, but in the crisis of commercial embarrassment that befell us in 1841 and following years, it declined and became extinct. Since that time the Rev. Dr. Ross has been active in diffusing Missionary intelligence at monthly meetings and otherwise, has made collections, received contributions, &c., &c., and remitted the amounts realized from year to year to your Treasurer.

"At length it seemed to many friends of the Mission cause that the time had arrived for organizing a society, and conducting its operations in the more regular and usual manner. The Rev. Dr. Ross entered cordially into this view of the matter, and called together the friends and subscribers of the London Missionary Society, 21st February, 1853, when the Rev. Dr. kindly taking the chair, a committee was formed of many of the friends of the movement from the two churches at Sydney and Redfern. Our *President* is the Rev. Dr. Ross—our *Treasurer* is George Rees, Esq.—and our *Secretaries* are the Rev. Joseph Beazley and James Comrie, Esq. Such is our present position. We have not yet called a public meeting, but we have every confidence that when we do so the step we have taken will be cordially approved and sanctioned.

"The chairman stated that the total sum raised by our recent efforts in Sydney, Maitland, and Parramatta was about £360. We are quite sure that this statement will be received by you as it is given by us, with sincere gratitude to God.

"But in addition to this amount of contributions for the general purposes of the Society, and including £15 from the Redfern Sabbath-school for the support of three Native Teachers in the New Hebrides, there has been raised a special fund for the purpose of enabling your Society to place two Missionaries on the Island of *Eramanga*. As, however, that island may not for a few years be in a state of preparation for English agency, the subscribers recommend that the two Missionaries be sent to some neighbouring island, as *Mare*, or *Lifu*, or *Fate*, which the brethren now in Sydney assure us are ready for immediate occupation. Your agents have represented that, through the wonderful providence of God, these and some other islands of the New Hebrides group are *now prepared* for the establishment of Mission stations. They have suggested to us that if £300 per annum could be raised among us, two Missionaries

* At present in England.

might be procured from home, and placed upon the islands without delay. Upon these encouraging representations the sum of £600 was at once subscribed by the members of Dr. Ross's church and congregation, and by the friends to Missionary enterprise. This sum we now with great pleasure place in your hands, through your agent Dr. Ross, for the specific purpose above mentioned, *but for no other*."

Then, after expressing the desire of the members of the Auxiliary Society, that the two Missionaries to be sent from England for Western Polynesia, should, while holding the same relation with the parent Society as its other agents, be regarded as peculiarly the representatives of the Australian churches by which they are to be supported, and maintain a correspondence with them, as well as with the Directors, the writers proceed :—

"We are not quite sure that we are asking anything unusual or unprecedented. But if our request is somewhat peculiar, the same may be confidently affirmed of our position. New South Wales, as you are aware, is receiving daily accessions to its population. We are in a state of great excitement. It requires no ordinary efforts on the part of ministers to gain attention to the claims of Christ on individual submission and consistency, and to arouse and sustain practical sympathy towards those noble institutions which are the offspring of Christianity. For the latter object not less than for the former we require to have at command not only the most solemn, but also the most telling motives. We wish to leaven our churches with the missionary spirit. We wish them especially to feel that Divine providence has devolved upon them a very high responsibility in regard to the islands which lie so near us."

We have the pleasure to add that measures are being taken by the Directors for sending out, at the earliest practicable period, the two Missionaries required for the New Hebrides, and for whose support provision has so generously been made by the friends in the colony.

DEATH OF MRS. PATERSON.

It is our painful duty to record the decease of the excellent wife of the Rev. James Paterson, of the Calcutta Mission. For some time previously the health of Mrs. Paterson had become so seriously affected as to induce her medical advisers to urge her early removal to England ; but the progress of her malady was too rapid to allow of the measure being carried into effect. She had somewhat revived about the close of the last cold season ; but, after a brief respite, she was again attacked by an accumulation of distressing boils, which laid her on a bed of suffering from which she never rose. Her bereaved and sorrowing husband, writing under date 31st May, gives the following account of the closing scene :—

"It is impossible to describe the intensity of pain she endured during her severe trial. Often did I shudder when observing it, nor can I recall it without shuddering. I will not dwell on it. It is now all over; blessed be God on her account for this. She was one of His children, tried in the fiery furnace, and purified as fine gold. She had grace given her to retain unwavering faith in His Fatherly love. So long as there was a prospect of her being able to go on board, she rejoiced at the thought of once more meeting with her much-loved friends at home; but latterly feeling this hope vain, she gave

it up without a struggle, and said she would wait quietly the Lord's time. She does not seem to have been harassed with any doubt or fear regarding her soul's ultimate happiness, though she lamented her want of due love to the Saviour, in whom alone her trust was placed. Her end was peaceful. She expired on Tuesday afternoon, (24th May,) and her remains were followed to the grave the following evening by a goodly number of Christian friends of different denominations."

DEATH OF MRS. HENDERSON.

Intelligence has also reached us of another affecting instance of mortality, in the somewhat sudden removal of the exemplary wife of the Rev. Thomas Henderson, of the Demerara Mission. Mrs. Henderson's career of useful effort in the Missionary field was cut short by an attack of yellow fever on the 26th May, but no particulars have been received.

MISSIONARY CONTRIBUTIONS.

From 15th July to 13th August, 1853, inclusive.

	l.	s.	d.
Towards showing the Heathen the value of the Holy Scriptures	50	0	0
Sir E. N. Buxton, Bart.	50	0	0
A. Z.	10	0	0
D.	10	0	0
G. S.	1	0	0
For the Madagascar Mission.			
H. F. Stroud, Esq.	1	1	0
Miss Gill	1	0	0
A Friend	0	10	0
Mrs. Smith.	0	10	0
Artillery-street Sabbath-school, Bible Class, per Miss Bull	1	2	6
Crown-court Juvenile Society, per Mr. Muir	3	0	0
Ebenezer Chapel, Shadwell, Miss Stratton's Bercan Class, for the Native Girl at Cuddapah, called Mary Ann Stratton	3	0	0
Holloway Congregational Church, on account	40	3	8
Holywell Mount, Auxiliary ditto	4	17	3
Hoxton Auxiliary, per Mrs. Faulkner, on account	10	0	0
Legacy of late Mrs. Margaret Hayward, per Mr. T. Wilson	19	19	0
29*l.* 19*s.*			
Portland Town Chapel.			
Ladies for a Native Girl at Trevandrum, to be called Marianne Wilkins	3	0	0
Mrs. Hawkes, for ditto, to be called Amelia Hawkes	3	0	0
6*l.*			
Tottenham - court-road, Mrs. A. C. Blagrove, for the Theological Seminary, Hong Kong	75	0	0
Salem Chapel, New North-road, Sunday-school	0	6	11
BUCKINGHAMSHIRE.			
South Auxiliary Society, per Mr. W. Butler.			
Wycombe.			
Crendon-lane.			
Rev. H. Winzar.			
Collection	5	1	10
Subscriptions.			
John Parker, Esq.	1	1	0
Rev. H. Winzar	1	1	0
Mr. W. Butler	0	10	6
Grace Dalling	0	10	0
Miss White	0	5	0
Rachel Gunnell	0	2	6
Missionary Boxes.			
Mrs. Stallwood	0	2	0
Miss Parker	0	10	0
Miss Butler	0	8	6
Miss M. Butler	0	3	0
Miss R. Vernon	0	8	10
Master Vernon	0	8	11
Miss M. Vernon	0	4	7
Miss E. Amos	0	2	4
Miss M. Amos	0	2	3
Master A. Wright	0	3	9
Miss Drewett	0	5	1
Master Winzar	0	10	2
Miss H. Little	0	3	7
Sunday-school	0	11	2
Miss Soundy's Class	0	6	0
Fractions	0	0	4
13*l.* 2*s.* 4*d.*			
Trinity.			
Rev. J. Hayden.			
Collection	4	12	2
Rev. J. and Mrs. Hayden	2	10	0
West Wycombe Collection	1	9	1
Ditto Sunday-School	0	4	10
Ditto Miss Coles's Box	0	3	8
8*l.* 19*s.* 9*d.*			
General Subscriptions.			
Mrs. Wheeler	1	0	0
Mrs. Wilkinson	2	0	0
H. Wheeler, Esq.	1	1	0
W. Parker, Esq.	1	0	0
Mrs. Williams	1	1	0
Mr. J. Gilbert	0	10	6
John Rutty, Esq.	0	10	6
7*l.* 3*s.*			
Collection at Meeting	7	5	8
Wooburn.			
Rev. S. Weston.			
Collection	4	12	3
Miss Stuchbery's Lamb	2	0	0
Collected by Mrs. Weston	0	10	0
Boxes.			
Mrs. Wigginton	0	6	11
Miss N. Barnett	0	9	0
Misses Morris	0	13	6
Mr. Simmons	0	3	7
Rowena Turner	0	4	1
Sarah Ayres	0	3	4
Sunday - school Children	0	19	7
10*l.* 2*s.* 3*d.*			
Beaconsfield.			
Rev. J. Harsant.			
Collections after Sermons and Meeting	9	9	1
Great Marlow.			
Rev. T. Styles.			
Collection after Meeting, &c.	5	17	6
	61	19	7
Less Expenses	1	16	0
	60	3	7
CHESHIRE.			
Runcorn.			
For Madagascar.			
Collection	2	3	
By Rev. J. T. Jesson	2	0	0
A Few Friends	1	10	0
5*l.* 13*s.*			
DERBYSHIRE.			
Glossop.			
Littlemoor Chapel.			
Collections	11	6	6
Missionary Boxes.			
Miss H. Kershaw	1	7	6
Mrs. Atkin	1	4	6
Mary Worthington	0	14	10
Betsy Lloyd	0	14	0
Sarah Heys	0	7	6
Joshua Sidebottom	0	7	0
Ann Hadfield	0	6	9
Mrs. Beaver	0	4	4
Jane Hadfield	0	4	1
Jane Dyas	0	4	6
Mary Garside	0	3	7
Mary Higginbottom	0	3	6
Russell Hill	0	3	3
Samuel Lyne	0	3	0
Mary Priestnall	0	2	6
Ruth Walton	0	2	1
Elizabeth Heys	0	1	6
Sunday-school	2	7	6
	20	18	5
Expenses	0	8	5
	20	10	0
DORSETSHIRE.			
Sherborne Miss E. Scott, for Mrs. Cox, to educate a Native Girl at Trevandrum, to be called Sarah Downing	10	0	0
ESSEX.			
Auxiliary Society, per T. Daniell, Esq.			
Coggeshall, per Rev. J. Kay	26	3	3
Witham, per R. W. Dixon, Esq., on account	20	0	0
46*l.* 3*s.* 3*d.*			
GLOUCESTERSHIRE.			
Stroud, the Pocket Money of the late Catherine Jane Cox	0	6	6
ISLE OF WIGHT.			
Newport.			
Nodehill Chapel.			
Collection after Sermons	3	7	1
Juvenile Missionary Society	3	7	4
Collected by Miss Poore	2	9	7

	l.	s.	d.
Miss Gould's Missionary Box.....	0	13	8
Mrs. Spiller's Missionary Box.....	0	16	0
Rev. W. Froggatt..	1	0	0
A Friend	1	0	0
A Friend	0	10	0
Two Friends	0	8	6
Exs. 1s.; 13l. 11s. 2d.			

LANCASHIRE.

East Auxiliary Society, per S. Fletcher, Esq.	65	8	5

MIDDLESEX.

Uxbridge.

For Madagascar, per Mr. S. H. Collins.

Providence Chapel..	12	18	7
Old Meeting	3	11	11
16l. 10s. 6d.			

NORFOLK.

Norwich. G. Etheridge, Esq., for Madagascar.....	5	0	0

NOTTINGHAMSHIRE.

Auxiliary Society, per R. Morley, Esq.

Nottingham.

Two Friends, per Rev. J. Wild.			
Widows and Orphans	9	0	0
General Fund.....	9	0	0
Castle Gate.			
Auxiliary.....	30	15	11
Collections	68	17	3
Sacrament	7	16	9
Friar-lane Collections	41	0	4
St. James's-street ..	24	16	1
Mansfield	19	15	9
Ditto, for Aza Foster, at Mr. Porter's School, Madras	3	0	0
Newark.			
Collections	11	8	6
For Widows and Orphans.....	2	0	0
For Madagascar....	10	7	6
A Friend	1	0	0
A Friend's Box	0	18	0
Chapel Box	0	5	6
Ladies' Basket.....	20	0	0
Juvenile Association	2	8	4
Surplus of Breakfast	5	10	8
Sutton-in-Ashfield, Collections.....	8	2	11
Bloomsgrove Infant School.....	0	10	0
Radford Juvenile Society	3	7	1
Hyson Green Collections	1	16	2
Ranskill.....	3	0	0
Keyworth	2	12	3
	287	8	11
Less Expenses..	19	1	6
	268	7	5

Including 12*l.* previously acknowledged.

SHROPSHIRE.

Domgay, Mrs. Griffiths, for Madagascar, a Thankoffering	2	0	0

SOMERSETSHIRE.

Bristol, Mr. Gandee, per Miss Burder, for Madagascar	0	10	6
Taunton, North-street Independent Sabbath-school, 1 Quarter	3	16	10

	l.	s.	d.
STAFFORDSHIRE.			
Burton-on-Trent, J. Nunneley, Esq., (A.)	2	2	0
SURREY.			
Dorking.			
Rev. J. S. Bright ..	2	2	0
Mr. Dennis	2	0	0
Mr. Dickinson	1	0	0
Mr. Paddy	1	0	0
Mr. C. Croucher....	0	5	0
Collected by—			
Miss Whitehouse ..	3	10	6
Miss Edwards.....	1	0	2
Miss Viton	2	2	3
Miss Wills	0	10	0
Mr. Paddy	2	0	6
Boxes.			
Miss Beckett.....	0	7	2
Miss Todman	1	15	0
Miss E. Walby	1	5	9
Mary Brown	0	10	2
Chapel Boxes.....	1	5	1
Schools.			
Girls	2	4	3
Boys	1	4	8
Infants	1	0	0
Collections after Sermons.....	11	16	5
For Madagascar.			
Boys and Girls' Schools	1	12	3
Mrs. Whitehouse ..	0	10	0
Mr. C. Croucher....	0	5	0
Miss Beckett	0	2	6
Collected by Miss Whitehouse for the Nagercoil Seminary—			
Mrs. Jackson	2	10	0
Mrs. Whitehouse ..	2	10	0
Mr. Seager	1	0	0
Rev. J. S. Bright ..	0	10	0
Mr. Dennis	0	10	0
Misses Dennis.....	0	5	0
Mrs. Cheesman	0	5	0
Mr. Risbridger	0	5	0
Miss Seager	0	5	0
Mr. J. Dennis, jun.	0	2	6
Miss Dalby	0	2	6
Mr. R. Uwins.....	0	2	6
Mr. Todman	0	2	6
Mr. Raymes.....	0	2	6
Miss A. Southgate..	0	2	6
Mr. Wills.....	0	2	6
	48	5	5

Including 37*l.* 14*s.* 5*d.* previously acknowledged.

Guildford.

Collected by Miss Smith and Miss C. Smith	1	10	0
Collected by Miss Tupper	2	5	1
Juvenile Society ...	0	19	5
Cards	0	3	1
Mr. A. Gordon (D.)	0	5	0
Mr. Jacob, from the Boys of his Sunday-school Class..	0	6	6
Children's Offering	0	5	0
Collections	5	2	1
Annual Subscriptions.			
The Misses Drewitt	1	0	0
Capt. B. J. Sulivan, R.N.	1	1	0
Jas. Roberton, Esq. Exs. 22*s.* 8*d.*; 12*l.* 15*s.* 6*d.*	1	1	0

WARWICKSHIRE.

Birmingham, a Stray Subscription for Madagascar, per Rev. T. R. Barker.....	0	10	0
A Friend, per Rev. J. A. James, for a Missionary in China.....300	0	0	

	l.	s.	d.
YORKSHIRE.			
Appleton Wiske.			
Per Mrs. Trowsdale.			
Missionary Basket..	4	7	6
Collection, Appleton	6	15	8
Collection, Welbury	3	12	0
Jane Thompson's Missionary Basket	0	2	6
Cards.			
Mrs. Hall	0	8	6
Miss Alderson.....	0	14	6
Miss Mawer.....	0	12	1
Miss Wheelhouse ..	0	9	6
Miss Routledge	0	12	0
	17	14	3
Elloughton.			
Per Mr. J. Gilleard.			
Mrs. Riddle, for a Native Girl at Trevandrum, to be called Maria Riddle	3	0	0
Sabbath-school, for the Ship.....	0	10	0
3*l.* 10*s.*			
Frodingham.			
Collection.....	0	9	0
Boxes.			
W. Pickering	0	2	6
Charlotte Hussard ..	0	3	6
Beeford.			
Collection.....	1	0	8
Mr. Dobson's Box .. Exs. 5*s.* 1*d.*	1	18	0
3*l.* 8*s.* 7*d.*			
Leeds.			
District Auxiliary, per S. Hick, Esq., on account	40	0	0
Proceeds of a Bazaar, furnished by the Young Ladies of Mrs. Horner's School, for Madagascar.....	2	2	0

SCOTLAND.

Buchan.

Female Branch.

For the Native Teacher, Adam Lind	10	0	0
For Madagascar....	1	10	0
11*l.* 10*s.*			

District of Forfarshire Auxiliary.

Per G. Rough, Esq.

Legacy of late Miss Margaret Anderson, Chapelshades, Dundee, bequeathed by her to this Auxiliary, and paid by her Trustees, Rev. W. Berwick and Mr. J. Fyfe, Tea Merchant	19	19	0
Laurancekirk Missionary Society, per Mr. J. Rae ...	2	0	0
New Deer.			
Bible and Missionary Society.			
For Chinese Mission	5	0	0
For the Revival of Madagascar Mission	0	10	0
5*l.* 10*s.*			
Orkneys.			
Rendall Juvenile Missionary Society.			
Island of Wire	1	9	0

	l.	s.	d.
Public Meeting	1	2	0
Island of Ramsay..	1	14	0
3*l.* 5*s.*			
Stromness.			
Per Mr. T. Clouston, for Native Teacher in Africa	10	0	0
Perth, A Friend of Missions.....	1	0	0

ST. PETERSBURG.

British and American Chapel.

Rev. T. S. Ellerby.

Mr. Gellibrand's Book.

Mrs. Bell	10	0	
Mr. C. Bell	4	0	
Children of Lancasterian School	8	45	
Mr. W. C. Gellibrand	60	0	
Miss Hoggart.....	5	0	
Mr. John Jubb	5	0	
Mrs. Manners.....	10	0	
Miss Munns.....	4	0	
Miss Musgrove	6	0	
Mrs. Romanis.....	7	50	
Mr. and Mrs. Smith..	10	0	
Mrs. Stevenson	25	0	
Two Friends	108	0	
R.	262	95	

Mrs. Mirrielees' Book.

Miss Blyth	1	0	
Mrs. Bunting	1	0	
Miss Mary Knill Dixon, Fruit of an Effort.....	17	60	
Miss Funck	6	0	
From a Friend	10	0	
Mr. Johnston	20	0	
Miss Maixted	3	0	
Mr. and Mrs. Mirrielees	140	0	
Miss Mirrielees.....	20	0	
Mrs. Prelin	6	0	
Mr. Yates.....	3	0	
R.	227	60	

Mrs. Ellerby's Book.

Mrs. Brown.....	5	0	
Collected by Miss Sissons	10	0	
Mrs. Davison	3	0	
Mr. Ellerby.....	3	0	
Mrs. Ellerby	3	0	
A Friend	3	0	
Mr. Goodlett	10	0	
Pastor Landesen.....	10	0	
Mrs. J. Muirhead	2	0	
Miss Nelson.....	3	0	
Mrs. Peitzker	3	0	
Mrs. Roberts.....	2	0	
Miss Schofield.....	3	0	
Mrs. Smith	5	0	
Mrs. Wright	8	0	
R.	73	0	

Mr. Princc's Book.

Miss Anna Barnes....	5	0	
Mr. Thomas Barnes..	13	0	
Ditto	5	0	
Mr. J. P. M.....	20	0	
Mr. W. Moxon	10	0	
Mr. T. Y. P.....	10	0	
Mr. and Mrs. W. H. Ropes.....	120	0	
Two Friends	20	0	
R.	203	0	

Mrs. Lee's Book.

Given	3	0	
Mrs. Glenny	6	0	
Mrs. Thos. Isherwood	3	0	
Mrs. Lee.....	13	0	
Mrs. Moss.....	5	0	
Master Geo. Peitzker	3	0	
Miss Harriet Segur ..	1	0	
Mr. S. Shepherdson ..	5	0	
Miss Y.	1	0	
R.	40	0	

Collected at Chapel for Widows of Missionaries..... 150 0

Ditto ditto for General Purposes.....	150	0
Contributed by the Children of the British and American Chapel Sunday-school	49	45
R.	1156	0

Disposition of the Foregoing.

I. For Native Teacher, William Swan, by—

Miss Funck	3	0
Mr. and Mrs. Gellibrand	17	0
Miss Mirrielees	20	0
Miss Munns.....	4	0
Mr. and Mrs. W. H. Ropes	15	0
Sundry Subscribers ..	12	50
R.	71	50

II. For Native Teacher, Alexandroffsky, by—

Mrs. Bell	10	0
Mr. C. Bell	4	0
Miss Hoggart	5	0
Mrs. Manners.....	10	0
Mrs. Romanis.....	7	50
Mr. and Mrs. Smith..	10	0
Mrs. Stevenson	25	0
R.	71	50

III. For Native Scholars by Two Friends, for—

Elizabeth Gellibrand	18	0
Sarah Newbold Mirrielees.....	18	0
Eliza Harvey	18	0
Sarah Knill.....	18	0
Anne Eliza Mirrielees	18	0
Martha Ropes.....	18	0
Catherine Codman Ropes	20	0
R.	128	0

IV. For Native Scholars at Benares, Mary Mirrielees and Frances Elizabeth Mirrielees, by Mr. and Mrs. Mirrielees 40 0

V. For Native Scholars at Salem School, viz.—

Ellen Gellibrand, Mary Emily, Louisa Harriet, Ailie Elizabeth, William Hall, and Charles Joseph Hardy, by Mr. and Mrs. W. H. Ropes and Children.....	73	0
Rachel Lee, by Mrs. Lee	13	0
Catherine Pelichin, by Mr. and Miss Barnes	13	0
Emily Munns, by Miss E. Munns	13	0
Thomas Scales Ellerby, Mary Ellerby, and Joscph Samuel Ropes, by the Scholars of the British and American Chapel Sunday-school..	39	0
R.	156	0

VI. For Salem Mission, by ditto	10	0
VII. For Widows of Missionaries.....	150	0
VIII. For General Purposes	529	0
R.	1156	0
at 38½*d.*	£185	8 10

SYRIA.

l. s. d.

Mount Lebanon, Pupils in the American Mission Seminary, for Madagascar, per Rev. S. H. Calhoun.... 7 1 6

CANADA WEST.

Hamilton.

Per Mr. G. J. Lazarus.

E. Herbert	0	10 0
Mrs. Herbert	0	5 0
G. J. L.	5	10 0
Currency	6	5 0
Sterling	5	0 0

AUSTRALIA.

Geelong, per Rev. B. Cuzens, for Agency in the South Seas 32 8 0

SOUTH SEAS.

HERVEY ISLANDS.

Rarotonga.

Ngatangiia and Titiaveka.

Rev. C. Pitman.

General Contributions.

	D.	C.
Arrow-root, 2651 lbs.	159	06
From the Chiefs, &c., as a grateful acknowledgment of the kindness of British Christians to them in the time of their distress, occasioned by the hurricane of 1846, Arrow-root, 950lbs.	57	60
Sale of Hymn Books, &c., Arrow-root, 22 lbs.	1	32
Cash	7	47½
Dollars.....	225	45½

Mangaia.

Rev. G. Gill.

For the Year ending May, 1849.

Arrow-root.

	lbs.
Oneroa	1110
Tamarua	510
Ivirua.....	900
	lbs. 2520

Fishing-net.

	Fathoms.
Oneroa.....	540
Tamarua.....	402
Ivirua	147
Fathoms	1089

	l.	*s.*	*d.*
Arrow-root sold in England	2	4	0
Sold at Mangaia ...	34	17	0
1089 fathoms Fishing-net	52	9	0
Rakoia	0	2	0
Koouou	0	1	0
Taapi.....	0	1	0
Ruru	0	1	6
Arera	0	1	0
Vaiere.....	0	1	0
Riuvaka	0	1	0
Mauapa & Family..	0	4	0
Okaoka ma Gili iti.	0	5	0
Anania Vaine.....	0	4	0
Joe Vaine.....	0	4	0
Akatu.....	0	4	0
Pokino	0	4	0
Konekoneka	0	2	0
Apiti	0	1	0
Teruananimi	0	2	0
Uriuri	0	2	0
Pareraauaika	0	1	0
Sadaraka & Family	0	6	0
Katuke and Family	0	9	0
9 Persons 6*d.* each..	0	4	6
Rev. George Gill ..	1	0	0
Mrs. George Gill ...	1	0	0
Master George Gill	0	10	0
Master John Trego Gill	0	10	0
Master Arthur Gill	0	10	0
	96	1	0

For the Year ending May, 1850.

Arrow-root.

	lbs.
Oneroa.....	1880
Tamarua	800
Ivirua.....	920
	lbs. 3600

Oneroa, 230 skeins of Net Twine.

Tamarua, 364 fathoms of Net.

	l.	*s.*	*d.*
Arrow-root sold in England	16	8	0
Sold at Mangaia ...	6	0	0
Twine and Net sold	26	0	6
Konekoneka	0	4	0
Numangatini and Family	0	5	0
Kirietia	0	1	0
Pokino.....	0	1	6
Joe Veine and Children.....	0	3	0
Okaoka and Family	0	6	0
Tapukura & Family	0	4	0
Maemo	0	1	0
Okirua.....	0	1	0
Aratapai	0	1	0
Ruanuu	0	1	0
Anania V.....	0	4	0
Tabita	0	2	0
Rongoaere	0	2	0
Tetuere	0	2	0
Uriuri.....	0	1	0
Kaunuku V.....	0	1	0
Elizabeta	0	1	0
Joane	0	2	0
Teruamanini	0	2	0
Akatu.....	0	8	0

	l.	*s.*	*d.*
Pareraauaika.....	0	1	0
Buruki	0	1	0
19 Persons 6*d.* each	0	9	6
Rev. George Gill ..	1	0	0
Mrs. George Gill ..	1	0	0
Master George Gill	0	10	0
Master John Trego Gill.....	0	10	0
Master Arthur Gill	0	10	0
Miss Sarah Nisbet Gill	0	10	0
	55	8	0

For the Year ending May, 1851.

Arrow-root.

	lbs.
Oneroa	850
Tamarua	1200
Ivirua.....	230
	lbs. 2280

Fishing-net.

	Fathoms.
Oneroa.....	240
Tamarua.....	290
Ivirua	86
Fathoms	616

	l.	*s.*	*d.*
Arrow-root sold for	35	4	0
Net sold for	30	16	0
Katuke and Wife..	0	8	0
George Cummings..	0	8	0
Koouou	0	1	0
Nupa	0	2	0
Pitaa and Family..	0	2	6
Tanga.....	0	1	0
Kaveriri	0	1	0
Banaba	0	1	6
Iviivi	0	1	0
Tuka	0	2	0
Tokotoko	0	2	0
Ruruvaie	0	2	0
Turuki	0	1	6
Takua and Apiti ..	0	2	0
Maemo	0	2	0
Vainga	0	1	0
Mauapa and Family	0	4	0
Uriuri and Family	0	4	0
Maia and Family..	0	3	6
Okaoka ma Gili iti	0	3	0
Numangatini and Family	0	9	0
Vaitamana	0	2	0
Servants of the Missionary	1	8	0
Pokino	0	3	0
Tearauira.....	0	4	0
Nga 2*s.*, Raoa 2*s.*, Reevai 2*s.*.....	0	6	0
Ruru 2*s.*, Arera 2*s.*..	0	4	0
Makiuana and Family	0	5	6
Pakia	0	3	0
Akatere 2*s.*, Taitai 2*s.*.....	0	4	0
Small Sums.....	3	16	6
Rev. George Gill ..	1	0	0
Mrs. George Gill ..	1	0	0
Master George Gill	0	10	6
Master John Trego Gill	0	10	6
Master Arthur Gill	0	10	6
Miss Sarah Nisbet Gill	0	10	6
	80	0	0
Receipts for 1852 ...	78	0	0

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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